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Redlands Coast *Timelines*

Quandamooka



The Brighton Hotel (now Grand View Hotel) 1891

NLA Image

Local history as recorded since European settlement

WARNING: Aboriginal and/or Torres Strait Islander peoples should be aware that this document may contain the images and/or names of people who have passed away.

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The Redlands Coast is a relatively small region, however our history is rich with thought-provoking stories of Aboriginal people, their culture and their survival.

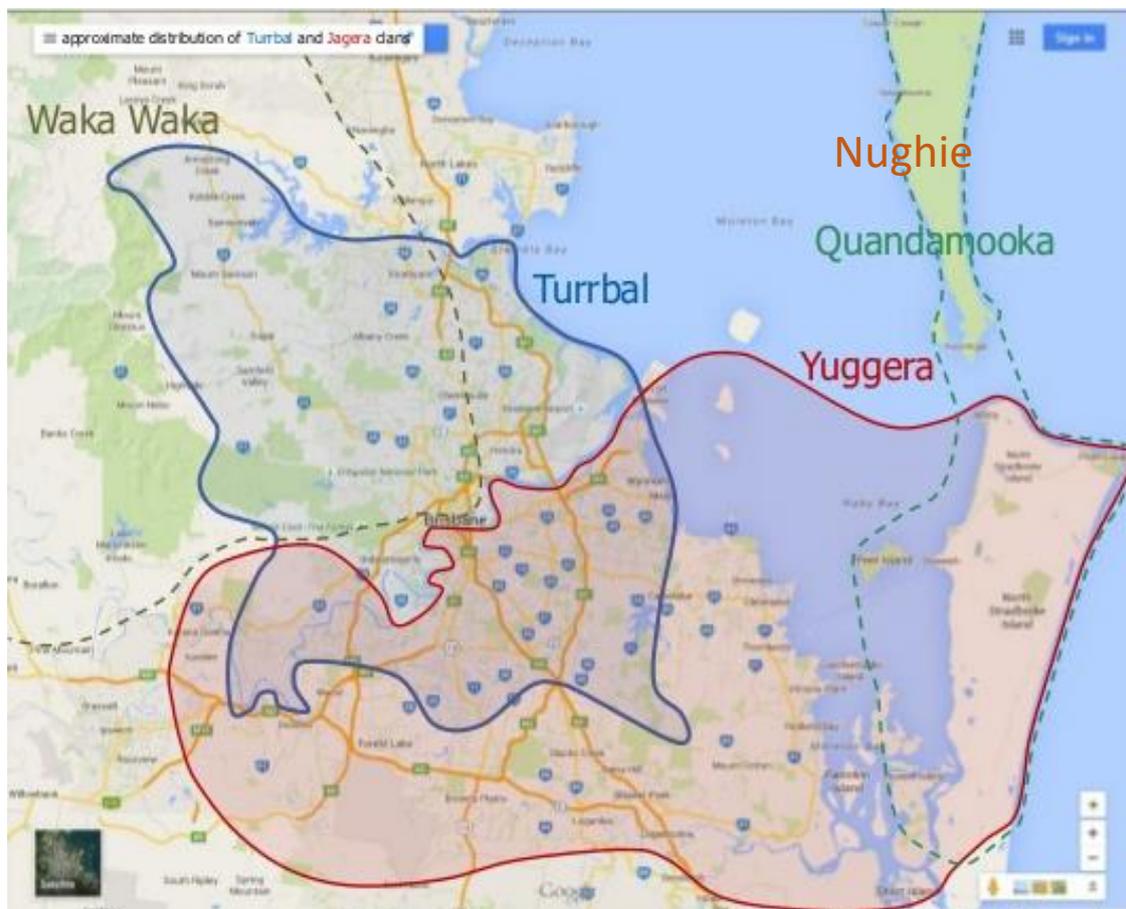
Redlands Coast Timelines: Quandamooka is based on personal stories, records, documents, reports and books written since early European exploration and settlement of the area, mostly by Europeans, as seen through their eyes. Every effort has been made to recount this history truthfully as it was recorded, to reflect the attitudes and the social environment that prevailed at the time.

To maintain historical context, language that was used at a particular time in history has been included, and no offence is intended. It is hoped that this will promote a greater understanding of the past.

For more information about the history of Quandamooka people, please visit <http://www.qyac.net.au>

Only images that are already in the public domain have been used.

Aboriginal people have lived on and around this area for tens of thousands of years. They are composed of the Nunukul (northern parts) and Dandrubin Gorenpul (southern parts) on Minjerribah (Stradbroke Island) and the Nughie from Mulgumpin (Moreton Island). The Dandrubin Gorenpul also lived on the mainland coastal strip stretching from Talwalpin (Redland Bay) to the mouth of the Mairwar (Brisbane River) and the southern Moreton Bay islands. Geological evidence dates occupation at a minimum of 21,000 years and Quandamooka people are recognised as the traditional owners of what is now known as Redlands Coast, its islands and adjoining areas. They were members of the Yuggera language group that stretched from Quandamooka (Moreton Bay) to the Bremer River and Lockyer Creek. The Jandai language is the dialect specific to Quandamooka people. Interaction between the communities was common, especially for trade. The mainland Aborigines would canoe across to Minjerribah to exchange bunya nuts for pipis. The Ngugie people from Mulgumpin would mingle with the Nunukul of Pulan Pulan (Amity Point). They all would combine to trade and conduct rituals including fights with tribes from other areas, including what is now northern New South Wales and west and north of the Mianjin (Brisbane) area.



The landscape has changed considerably over the centuries as the coast has moved further west, creating the islands and coastal strip we see today. As a result, the sea became a major source of food. The large shell middens on Minjerribah highlight the importance of shellfish in the diet. Shellfish were gathered mostly by the women and children. These included eugarie (more commonly known as pipis) dug up on the beach and whelks, oysters, cockles and mussels found in the mangrove and tidal areas. This shellfish diet was complemented by hunting and by using plants.



Image: Straddie sales & Rentals

Food supplies were plentiful. Fishing, hunting and gathering were part of the communal economy, with people collecting food according to their carrying capacity, and food shared according to families' needs. Dugong as well as fish such as mullet and tailor were caught with nets, sometimes aided by dolphins. Turtle and shellfish were also caught.

There was a special bond between the Aboriginal people of Quandamooka and the dolphins. Aboriginal men would call the dolphins by slapping the water and digging in the sand with their spears. The dolphins would herd the fish into the gutters, where the people caught them in tow-row nets. After the people had enough fish, they would feed fish back to the dolphins.



Life-sized bronze sculpture of a Tow-row, outside the gallery of Modern Art (GOMA) at Southbank, Brisbane. 2019



A circle of stones in the inter-tidal zone, on the eastern side of Cleveland Point. Possibly used to trap fish, and to teach children how to spear the fish. HP3356

People also relied on the sea eagle, which foretold the coming of the mullet. Oysters, eugarie, crabs, prawns, cockles, eugarie, mussels and turtle were common foods at different times of the year. Other foods collected at different times of the year included kangaroo, wallaby, iguanas, flying foxes, birds, possum, and bandicoots, bungwal/dingowa which is the rhizome of a fern, native fruits and berries, honey, and drinks made from flowers.

Bungwal/dingowa the rhizome of a fern, was pounded into flour, to make a type of damper or bread (later known as Johnny or Journey cakes) and once a year a trip was made to the Bunya Mountains to gather bunya nuts, which could also be used the same way, or eaten roasted or fresh. This journey would have been taken either on foot out through what is now Ipswich to the foot of the Toowoomba Range, then north to the Bunya Mountains.



It is very likely that Quandamooka people made the journey by canoe following the Brisbane River, which would have taken them most of the way to the mountains.

This would have had the added advantage that the canoes could be used to transport the large nuts home. A cone could weigh up to 10 kilograms.

Archeologists have found grind stones for making flour, meaning that Aboriginal people were the world's first bakers. Stone axe and spear heads have also been found.

Quandamooka people belonged to the Yuggera language group so much of this journey to the Bunya Mountains would have been through their lands.



Source: https://www.slideshare.net/Ninti_One/when-river-people-culture-meets-commercialisation

When the European settlers began to arrive, the Aboriginal people in the area we now call Redlands Coast numbered more than 5,000. The new arrivals caused huge change to Quandamooka lifestyles and to the environment.

Early settlers described some of the methods used to catch crabs and yabbies in the tidal creeks, including this story from Margaret Willard, recalling the many Aboriginal camps around her family's Capalaba farm and along Tingalpa Creek in the nineteenth century: *"The women would excitedly assemble to go crabbing and craw-fishing in the shallower water of the creek. They sat on the bank and paddled their feet in the water and caught the crabs and craws with their toes, tossing them over their shoulders with their feet"*.

A complex system of belonging to the land ensured responsible management of land, sea and resources. Membership of a tribe was and is conferred at birth. Tribes provided access rights to hunting, fishing and gathering resources of the clan estates, which are integrally entwined with sacred sites, songlines or dreaming tracks, and natural features with spiritual importance. Tribal members were and are responsible for carrying out appropriate ceremonies, observing taboos, and physically managing resources.

Stories were woven as a way of teaching. For example a story about dugong hunting listed the Quandamooka islands in order, from south to north and was a valuable geography lesson told in a way that was easy to remember.

Corroborees and other ceremonies were an integral part of community life, and huge regional celebrations were likely to have had ceremonial, spiritual, social, cultural and economic significance.

Dwellings were seen in permanent sites with substantial structures, as well as campsites that were used when hunting or fishing in an area. These sites would have been found all around the region wherever there was fresh water in creeks or waterholes. Artefacts as well as the remnants of the sites have been found along all of our mainland creeks. These include:

- Along Moogurrapum, Eprapah, Ross, Hilliards, Coolnwynpin, Tarradarrapin and Tingalpa Creeks, and around many smaller seasonal creeks and some deep water-holes.
- On Stradbroke Island traditional fishing, hunting and gathering activities continued, and have been evidenced by huge ancient shell middens, artefacts and tracks. Until 1959 a sacred Cypress pine tree, at least 200 years old, 12m high and 2.15m in girth was situated north of Kaboora (Blue Lake) on the western side of an ancient track leading from Tortoise Lagoon to Goompi (Dunwich). Aboriginal travellers would stop at the tree for their first glimpse of the lake, and call out to the great snake and wait for a sign, such as calm water, meaning that it was safe to approach. Kaboora or Cabora means 'bora ground'.
- Southern Moreton Bay Islands were all visited regularly during fishing and hunting expeditions, but islands such as Karragarra had no fresh water supplies, so are unlikely to have been permanently inhabited. Ochre was collected from Coochiemudlo Island.

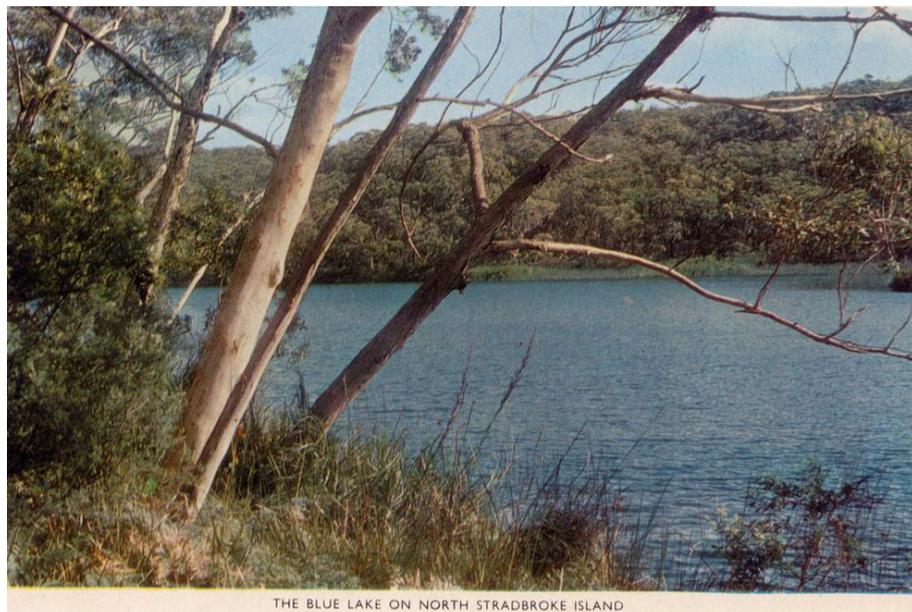


"Black Fellows' Camp" near Redland Bay Sugar Plantation, 1871

HP4372

According to J G Steele in his 1983 book *Aboriginal pathways*, Kaboora the Blue Lake was the most sacred spot of all as it was the burial place for the great men of the Jandai-speaking clan. He recounts a story of how the lake was formed; a tribe of people came to bury their king, but when they found birds, fish and animals in plenty, they decided to form a big camp, to dance and make merry.

This was forbidden when burying a king, and the spirits became angry, and the ground they were stamping on sunk down so deep that no-one could tell the depth, and it filled with water and they were engulfed. A small hunting party returning later in the day were shocked to find a placid blue pool where the camp had once been.



THE BLUE LAKE ON NORTH STRADBROKE ISLAND

Steele believes that there may be truth in the legend, as Lake Wabby on K'gari (Fraser Island) a similar sand island, was said to have been formed in the 19th century when a corroboree site on a plateau suddenly sank into an immense circular chasm which filled with water.

Image: 1960 postcard
HP3440

Steele also recounts a story from the Thornlands/Eprapah area, about a young Aboriginal boy who was struck and killed by a big old man kangaroo. The kangaroos had been rounded up by a line of hunters over miles of country, closing them in towards a large waterhole, when the old kangaroo tuned on the boy as he was about to spear him. The kangaroo broke the boy's neck in the strong grip of his forelegs. A tribal corroboree followed, with warriors covered in clay and feathers, the only sound was from one of the oldest men of the tribe tapping a pair of *yabba yabba* sticks. The warriors enacted the accident through dance, then the boy's body was wrapped in bark and hung high in the forked branches of a tree. This story was first recalled by W Clark in an article called *Aboriginal reminiscences* that he wrote for *The Queenslander* 14/10/1916.

Communication between people at different locations was by means of message-stick; "a semaphore-like method using pieces of bark", beacon fires, and word of mouth, including calling between islands.

Smoke signals were used to convey good or bad news for hundreds of miles around, and was the primary way of signaling the many tribes that it was time to congregate for the bunya harvest. Candle Mountain near Peachester is so-called because of the great bonfire that was lit at its 1200 foot summit, possibly burning bunya shells and bark which give off very white smoke. There are several accounts that refer to the peaceful intent of the tribes travelling to and from the harvest, and while at the Bunya Mountains, which seemed to be neutral ground, free from any usual inter-tribal animosities.

Over the centuries, many tracks and travel routes were laid on the islands and the mainland. When the European settlers arrived, these tracks proved invaluable to their own travels. Over the years they have evolved into some of our main roads.

Traders from many parts of Asia had also visited over the centuries. Although the main trade routes were further north, boats are known to have visited the Moreton Bay region. By the time the European settlers arrived, the people of the Quandamooka numbered more than 5,000. A 1964 archaeological survey of Minjerribah identified 121 living sites where shelter, water and food were available and where evidence of occupation was clear.

1700s

Matthew Flinders entered what is now Moreton Bay in 1799 and contact was made between Aborigines and Europeans. The following year, a group of Minjerribah people helped Matthew Flinders' crew find water when they landed near Moodloomba (Rocky Point, near Mooloomba (Point Lookout)) on their way back to Sydney.

1820s

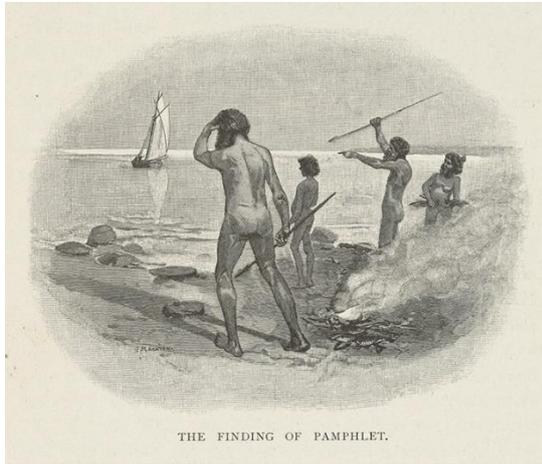


Image: NLA, 1886

The first significant European visitors to Quandamooka were the castaways Pamphlett, Finnegan and Parsons in 1823. Shipwrecked on Mulgumpin (Moreton Island) after becoming totally lost on a sea journey from Sydney, the three men spent some time with the Ngugies of Mulgumpin before crossing over to Minjerribah. The Nunukul people provided food and shelter at Pulan Pulan (Amity Point) for nearly six weeks until the three castaways offended them and were forced to leave.

They crossed the Bay from Minjerribah and landed just near a spot containing six or seven native huts and a fire; the inhabitants were fishing just south of this spot when the castaways came ashore in Doobawah (Raby Bay). The castaways found a pathway which they used to make their way through the mangroves that thickly lined the shore.

The following year, 1824, was the beginning of a permanent European presence in Moreton Bay. In 1824 Oxley & Cunningham visited Pulan Pulan in the *Amity* and recorded seeing a number of Aboriginal huts on the sands above the beach. These were formed on a framework of saplings and partly thatched with tufts of grass and thin Melaleuca bark. Cunningham entered one through a low doorway and found it to be 50 feet (15.5 metres) across and more than 6 feet high, enough to shelter 40 people. They sat down with a group of men aged between 25 and 40, all well-built, many of them being over 6 feet tall and with scarified skin. The scars were marks of identification, called *mulwarra* or *moolgarra*.



Aboriginal housing on Mulgumpin (Moreton Island) by Owen Stanley.

Brisbane History Group 1992

A pilot station was established at Pulan Pulan the following year in 1825, now renamed Amity Point by the Europeans.



Pilot station Amity Point, by Owen Stanley

Brisbane History Group 1992

In 1827 a depot for unloading stores was set up at Goompi (Dunwich). This was the beginning of ongoing contact between Europeans and Aborigines in the district. Over the following decades, tensions arose between the Minjerribah people and the Europeans, most frequently over the European occupation of the land. On Minjerribah possibly one of the first conflicts occurred in 1828 when a cotton plantation was established at Moongalba, employing 30 men. It occupied a favoured Aboriginal camping place and was inexplicably abandoned within six months.

1830s

Between 1831 and 1832 there were several violent clashes between Minjerribah people and Europeans at Goompi and Pulan Pulan, resulting in deaths on both sides. J J Knight wrote about a clash that occurred in the early-mid 1830s: *There are points of semblance between the story Mr. Campbell relates and an incident narrated to me by a convict who was in Moreton Bay in 1835, and whose life was touched upon by me in the series of articles entitled 'In the Early Days' which ran through the Courier some time ago. As a certain amount of interest always attaches to incidents of the early times, I may be permitted to repeat the old man's story as far as relates to the Stradbroke tragedy. Let me say, however, that Macintosh had a most unenviable reputation among the convicts, and several attempts were made on his life.*

Escapes from the penal settlement were frequent, and with a view to effect a recapture MacIntosh at certain periods made journeys via the coast from Goompi (Dunwich) to the Clarence River "What did I think of Dunwich?" said the old convict in reply to my query "Well we used to think we were well off if we could get down there, for as a rule we got better treatment and easier times. The blacks, too were a very civil lot on Stradbroke, and would do lots of things for us for a few rations.

There were two kings there, I remember- one at each end of the island. The king at our end (Amity) was a bit independent but would do no harm to anybody unless molested. Somehow- I think it must have been because he would not receive food or gifts from them- the soldiers got tightened of him. One day some of the soldiers made it up to go fishing on Moreton Island, and persuaded the king to go with them. They had not gone very far, however when one of the soldiers drew a pistol and shot the blackfellow. The hutkeeper, who was one of the party, cut off the poor fellow's head, and this was sent on to Brisbane to prove to the Commandant that they had been successful in "shooting a desperate black."

Well, the blacks were not long before they heard all about it, and they watched the hutkeeper very closely, I can tell you. They seized the first opportunity that presented itself to attack this man, and after killing him they cut off his head. The soldiers of course were mad and searched for the niggers, but were unable to find them. One night, shortly after, they formed an expedition, and going over to Moreton Island they shot every black they came across." "How many did they come across?" "Well, as near as I can remember, they killed about twenty. Nothing further was heard for a while, but the blacks vowed they would kill every 'diamond' - that was the name they gave the soldier, you know. Sometime afterwards Chief constable MacIntosh - oh, he was a regular caution I can tell you - and two men were sent out to hunt for runaway prisoners. They were not successful in their search, and were returning along the beach, when a mob of blackfellows attacked the chief constable and murdered him and his men. By Jove, there were ructions over this. A detachment of military were sent out to Point Lookout, which was the chief fishing ground of the aboriginals, with instructions to shoot every black that could be met with.

But the blacks somehow got wind of this, and some of them come to us one night at the Pilot Station and told us not to go with the 'diamonds' in the pilot boat because they intended fighting, and did not want to hurt the 'croppies' - that was what we were called. But you know some of us had to go, and I am glad to say I was not one of those chosen for the job, for it was a terrible slaughter, and the soldiers got the worst of it. Three of our men were among those killed. After things had quietened down a bit the blacks came about again, and I can't tell you how sorrowful they were when they were told they had killed some of the 'croppies.' It's all rot to say that the blacks were treacherous. It was the other way about; if the soldiers had done the right thing by them, as the majority of the convicts did, there would have been very little trouble with them. This story to my mind coincides very closely with that of Mr. Campbell".

1840s

In 1843 Missionaries arrived on Minjerribah in the form of four Passionists (Catholics) who set up at Goompi to convert the local Aborigines. In 1844 two of the earliest recorded baptisms in what is now Queensland took place at Goompi on 20 June. Two sons of Irishman Dick Smith and Aboriginal woman Neli were baptised by Father Joseph Snell, one of the four Passionist Missionaries. The Missionaries used the old government buildings at Goompi: "a building consisting of four rooms consecutive, enclosed, and adjoining a large store, 56 feet by 30 feet, and also a detached building which the Aborigines had taken for their own and were left in possession of."



Like most Missions at the time, it was unsuccessful and broke up in 1846. As a government official said at the time:

"As regards their [the Aborigines'] moral condition absolutely nothing has been done for them, as both the German Missionaries at Eagle Farm & the Catholic Mission on Stradbroke Island have given up the task as hopeless".

The last priest, Raymund Vaccari, left on 20 July 1847.

Passionist Missionaries memorial, Bayly Street, Dunwich. 2013 HP5329

In March 1847 the *Sovereign* (a passenger and cargo ship) set off from Quandamooka (Moreton Bay) during rough weather. As the ship navigated the route near the south end of Mulgumpin, it struck the bar and capsized. Of the 54 crew and passengers on board, only ten survived.

They owed their lives to the efforts of a group of about 10 Quandamooka men from Mulgumpin and Minjerribah who had put their own lives at risk in extremely dangerous conditions to swim out to the wreck and pull the survivors back to shore.

The government of the colony specially made a number of engraved brass plates (also known as king plates, gorgets or breast plates) to present to the Aboriginal rescuers to recognise their efforts. Three plates are known to have survived - one (below) being kept in the Queensland Museum and two held by the Royal Historical Society of Queensland. Recipients of the plates included, Poonipun, Toompani and Woonda. Other recipients included Nuahju (aka Billy Cassim), Noggun and Juckle Juckle, however the whereabouts of their plates are unknown.

Breastplates whether seen as a symbol of dispossession and the mistreatment of Indigenous people at the hands of European invasion, or as a symbol of the survival and resistance of Aboriginal people, are a reminder to all of the complex history and stories that are part of Australia.



Inscription on breastplate:

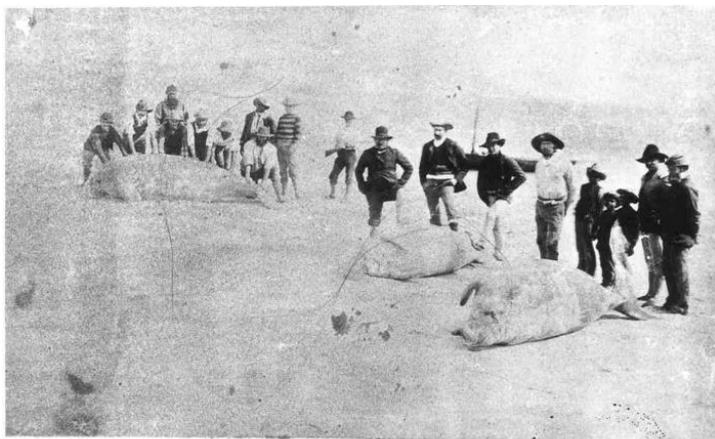
POONIPUN OF AMITY POINT WAS REWARDED BY THE GOVERNOR, FOR THE ASSISTANCE HE AFFORDED WITH SEVERAL OF HIS COUNTRYMEN, TO THE SURVIVORS OF THE WRECK OF THE STEAMER 'SOVEREIGN' BY RESCUING THEM FROM THE SURF UPON MORETON ISLAND, ON THE 11TH OF MARCH 1847, UPON WHICH MELANCHOLY OCCASION 46 PERSONS WERE DROWNED AND BY THE AID OF THE NATIVES 10 WERE SAVED

As a result of the accident, a pilot station was opened on northern Mulgumpin and the North Passage became the main entry. The entire Mulgumpin Aboriginal population was moved to Minjerribah that same year, then in August the harbour master moved from Pulan Pulan to Mulgumpin and Amity Point Pilot Station closed.

1850s

From the 1850s the Europeans began to learn important skills from their hosts. Fishing became a major industry, and the Europeans turned to the Aboriginal people who had been fishing very successfully and sustainably for centuries. Dugong and oyster fisheries were set up, frequently run almost entirely by Aboriginal people, especially from Minjerribah.

At the same time, the mainland, especially around Nandeebie/Indillie (Cleveland) was becoming popular as a holiday destination for European settlers from Brisbane and further west. Again the Aboriginal people taught the Europeans how and where to fish for dugong, oyster and turtle as well as finned fish. Some even became the first commercial fishermen, selling their catch door to door in the town.



Unfortunately the Europeans ignored some vital practices and within decades both the dugong and oyster industries were near collapse due to over-fishing. In 1853 Dr Hobbs established a dugong oil plant at Goompi, and then in 1859 Fernandez Gonzales began employing Aborigines to net dugong.

Dugong fishing c1890
HP0002

1860s

In the late 1850s-early 1860s the area now known as Redlands Coast was part of the area patrolled by Frederick Wheeler's Native Police detachment based at Sandgate, and the Koopenbul people would have been well aware of "dispersals," following assaults in neighbouring areas, including one Nandeebie/Indillie in 1861.

According to Wheeler himself, by early 1861 there was no need for further patrols around Brisbane because there were so few Aboriginal people left. Many survivors of the "dispersals" fled into the bush areas of their land, and some to the Quandamooka islands.

In the 1860s, the Dunwich Benevolent Asylum was set up and Minjerribah people continued to play a role in the Island economy and workforce. Paid employment as cleaners and builders' labourers became available to Aborigines at Goompi from 1865. The employees became known as the *Aboriginal Gang* the following year and were considered indispensable. They also worked at the piggery, bakery and dairy. Women worked as nursing assistants and domestics.

Thompson's Point on Jencoomercha (Macleay Island) was an Aboriginal campsite, possibly for spotting turtles, while Corroboree Point was possibly a ceremonial ground and dreaming site, with an ancient midden being found there. Cow Bay was an important dugong hunting ground, and all of the bay islands have evidence of shell middens and various artefacts.

In August 1863 sugar and cotton grower Robert Towns brought the first South Sea Islanders to Queensland as labourers. They became known as *Kanakas*. At the time the Quandamooka region was suffering an acute labour shortage while demand increased for labour for the cotton and sugar industries in particular.

On 16/11/1864 the *Brisbane Courier* reported that an Aboriginal pilot known as *Monkey* had safely navigated dignitaries including Francis Bigge and members of the Queensland Acclimatisation Society around the Southern Moreton Bay Islands and Coochiemudlo Island, leaving "*from Cleveland and its primitive lighthouse*". Not only did their pilot safely navigate the many channels that meander through the shallows, he also climbed trees to retrieve ferns. The group also visited Ormiston House and were shown around by the superintendent Mr Strachan.

In 1869 Aboriginal men from Tingalpa were employed by police to track down runaway South Sea Islanders who were camping in the bush and had stolen tools that they needed to survive there, such as scythes. Families in the area had become very afraid. *Queenslander* 14/08/1869.

1870s

By the 1870s moves were afoot by the government to set up Aboriginal Missions, supposedly for the protection and betterment of Queensland's indigenous residents.

The Courier on 3 January 1871 reported a serious incident:

A correspondent informs us of a fight of a serious character which took place at Stradbroke Island on Christmas Day. The fracas seems to have been instigated by the conduct of a number of whites — fishermen and others, who went to spend their Christmas on the island; these parties appear to have supplied the aborigines very liberally with intoxicating drink — so much so in fact that a serious quarrel ensued among the blacks, which lasted for a considerable time, and ended in the death of a participant.



Taylor Winship, his family and house on Cleveland Point, 1873. On the far left a South Sea Island Labourer. HP0884
Winship was a ship builder on the Point, and built the boat used by Towns to bring South Sea Islanders to Queensland.

In 1874 The Brisbane Courier published a complaint: *“Writing on the 28th, a correspondent complains of the number of blacks that come into Cleveland on a Sunday, as well as week days, where they are supplied with grog, get drunk, and are very disorderly. He says, truly, that it is the duty of the police to put a stop to such proceedings”.*

At the time, supplying alcohol to Aborigines was an indictable offence, whether by hoteliers or by private individuals. These two newspaper articles highlight some of the challenges faced by Aboriginal people at the time, and many such articles came down firmly on the side of the Aborigines. By then Cleveland had 2 hotels; the Brighton and the Cleveland (Grand View and Cassim’s) with a third opening just a few years later in 1880 (the Pier Hotel, where Lighthouse Restaurant now sits) servicing a population of around 250 settlers.

In 1877 a Mount Cotton farmer was charged with supplying rum to an Aboriginal man, and a quantity of liquor was seized.

There was possibly a killing of Aborigines near the bora ground on the southern end of Canaipa (Russell Island) when a policeman shot some of them after a local landowner reported drunken revelry, possibly at a corroboree.

The *Brisbane Courier* 15/09/1877 noted that 20 – 30 Aborigines were to be re-settled from Brisbane to ‘a creek near Cleveland’ (most likely Eprapah) where they would be employed in catching and boiling fish.

1880s

In the 1880s a Mission site was selected on Boorabee (Bribie Island), and many Stradbroke Aborigines were sent there. The site proved so unsuitable that in 1893 it was moved to Moongalba. This was known as the Myora Mission although the occupants always referred to it by its traditional name of Moongalba.

On moving back to the Island, the Aboriginal people resumed their roles in the Island economy and workforce, including at the Dunwich Benevolent Asylum.

In his memoir written in 1965, John Ross writes fondly his childhood, living on Cleveland Point at *Raby House* (opposite the current Sailing Club) from 1882, from the age of 6 into his late teens, during which time his father served 6 years as Chairman of the Cleveland Divisional Board.



L-R Lighthouse; Bigge's woolstore; William Ross's Raby House; the *Pier Hotel* (Winship's old house); workers cottages & boarding houses; 1866 jetty, 1879. BCC Image

"My father had little to do and made the best of his leisure time. I was always his companion in wherever he went and in whatever he did. We fished regularly in Raby Bay, and at that time were pestered with sandcrabs. They must have been about in thousands. When we pulled them to the surface, we bashed them to pieces believing, from what we heard, that they were poisonous. Later on from inquiries made from the "blacks" they too told us not to eat them. When I asked why not eat them, their reply to me was "You no eat them Johnny, they kill you, they poisonous."

My father, a man hard to convince, without proof, decided one day to bring one home, of which he cooked and ate part. I was most concerned and lay awake all night. Entering his bedroom next morning, I was greeted with "I am alright Jack, and not a bit sick". Kid like, I thought that I could convince the farmers coming into Cleveland on a Saturday morning that they were not poisonous and that we were eating them. So to convince them of this fact I ate some myself. My first experience of selling them was to approach people. Once I had 64 to sell and went from place to place asking "Any crabs, Lady." The reply was always "No, I wouldn't eat them, they're poisonous." I then ended by eating some myself to prove they were not, and eventually was able to sell some at 3d (3c) each. Later the demand exceeded the supply. When the news got around that I was selling sandcrabs, quite a lot of professional fisherman on their day off caught and attempted to sell sandcrabs. Later there was a stampede to catch and sell them.

The greatest pleasure I had while living in Cleveland was to leave my home and stay for weeks at a time with several families of Aborigines, not forgetting the only bed was on the ground amongst untidiness, all their unwashed blankets, and, in addition, a number of dogs. Referring to blankets, on behalf of the Government one full blanket was issued to each adult aborigine and one between every two children. They were issued by the Sergeant of Police who, in those days, was Inspector White, on 24th May each year.

For days ahead the blacks arrived in all sorts of boats from the surrounding Islands and settled quickly in Gunyas erected by them. I found great pleasure in intermingling with them and watching their habits. Principally their mode of catching fish. In those days our Sea Mullet were not netted on the main beach, so they had normal migration and entered our rivers and bays to spawn. I have seen masses of mullet as far as the eye could see.

When the blacks decided they wanted fish, they caught them in what they called a Tow-Row. Father and all the family surrounded a given school of mullet moving in closer and then on a signal from the leader, all rushed in hands down holding their Tow-Rows to a depth known only from years of experience, and never failed to catch fish. They then brought them to the shore to a fire already prepared and put the fish on the red hot ashes just as caught and when cooked eaten with fingers".

The camps were on what was then known as the Cleveland cricket ground, now G J Walter Park.

In 1884 South Sea Islanders from Coomera were brought to Goompi (Dunwich) to work on adding a timber jetty at the end of the convict-built stone causeway, for the use of *the Otter*. The South Sea Islanders were brought on the ship *Alfred Vittery*, and worked for Chapman who was the foreman/man in charge. Eleven men who lived in humpies outside the asylum were moved into wards, and all the humpies were pulled down and some trees were moved to the superintendent's garden. The men were allowed to build store-huts, make gardens and plant fruit trees and vegetables for use of asylum.

In 1885 the Cleveland Divisional Board was formed (re-named Cleveland Shire Council in 1902) then much later following a merger with parts of Tingalpa Shire in 1949, Redland Shire/City Council came into being. The first council office was built on the corner of Bloomfield and Middle Streets six months after the 1885 formation of the Cleveland Divisional Board. The building was in use until 1969, when the two wings were relocated as Guide huts in Victoria Point and Wellington Point, where they are still in use.

The Redlands Centenary Souvenir 1850 – 1950 includes an excerpt from the diary of Government Surveyor William Pettigrew who from 1862 to 1865, while looking for timber, explored and mapped the part of the Quandamooka (Moreton Bay) coast:

“In the pioneering days, numbers of aborigines frequented the area and generally were friendly disposed to the white settlers. Cleveland Point was the favoured residential area, for native gunyahs there were numerous. The site of the shire chambers was another camping place. Early records show that the blacks were of fine physique, adverse to cannibalism and generally enjoyed ‘full and plenty’. Of further interest- the Rosewood brigalow scrub was the source of supply of materials for the native weapons”.

Leona Kyling, a granddaughter of 1860 Cleveland early European settlers, John and Elizabeth Sherrin, wrote in the 1950s about stories she had been told by her grandparents:

“These were the days when the aboriginals made their camping ground on the site where the Redlands Shire hall now stands, and as many as five hundred at a time would gather from all places for their corroborees. It was quite the usual thing to find them at your door perhaps selling a bag of fish for one shilling. Local aboriginals traded in oysters and fish, chiefly with the hotels”.



Early European settlers described this important site as being used for huge corroborees with up to 500 or more Aboriginal people from mainland and island areas attending to exchange food and goods, followed by singing, dancing and ritual fighting into the night.

This 1842 map by Surveyor Robert Dixon shows a track leading from Doobawah (Raby Bay) alongside Ross Creek, out to the bottom of the Toowoomba Range.

Council is still on this same site today, and it remains an important meeting place.

In the early days of European settlement, land that was already inhabited, or regularly used by Aboriginal people was often designated as a Reserve and was not subdivided for farming or building.

Over time of course, as farming became more widespread, access to traditional food sources and water holes were lost, and people moved away.

By 1886 there were 178 oyster banks licensed in Moreton Bay, occupying a total area of a little more than 5,000 acres. The average size of a bank under lease was 30 acres.

A new Act was assented to in 1886 prohibiting removal of undersized oysters unless they were to be used for cultivation purposes within Queensland. Moreton Bay beds were used as maturing and fattening grounds for young oyster culture brought from the northern spat catching beds.

Also in the Redlands Centenary Souvenir 1850 – 1950, Mrs Frances Scott-Ross [nee Cameron] says that in 1884 her father named their Ormiston house “*Doobawah*” which was the Aboriginal name for Raby Bay, meaning ‘vast expanse of water’. She also says that in those days no-one dreamed of eating sand crabs.

In 1887 the Moreton Bay inspector of fisheries compiled a comprehensive report on the fish found in Queensland waters. One report on fish found in Moreton Bay named species of fish and their average sizes. It also named four species of turtle, the green turtle being the only valuable one. They were caught in nets and were common around Russell Island, Swan Bay and the Broadwater.

They were used in Brisbane hotels and also preserved in tins as soup by Skinner of the Valley and other meat preservers. Mud crabs were becoming scarcer every year, owing to the practice of digging them out with spades and destroying their holes and places of shelter.



Pulan Pulan (Amity Point), 1891

JOL image

Amity Point had become the nucleus of a fishing station and by the beginning of 1888 there were about 18 fishermen on the Point and more during the mullet season.

Descendants of Fernandez Gonzales who came to Moreton Bay from the Philippines and was the first to commercially fish for dugong in the area.

Minjerribah’s first school, the Dunwich Provisional School for Aboriginal Children, opened for business on 7 January 1889. William Balliston was the teacher.

It is not known exactly where this school was located.



Children possibly at the school, location & date unknown. JOL image

HP0094

1890s

20 hectares were reserved for an Aboriginal Mission station at Moongalba (Myora) in 1893.

In November tenders were called to remove the buildings from the Bribie Island Mission and re-erect them at Myora. The Mission residents, including the school, lived on Peel Island for a brief period until the Myora Mission was ready to move to in May 1893. The Bribie Island Mission had been set up by the Queensland Aboriginal Protection Association in 1890 but had financial difficulties. It was also in a swampy area.

Many Stradbroke Islanders had been sent to Boorabee (Bribie Island), and this relocation back to Myora/Moongalba meant that when they returned home, they returned along with people who were being sent to Minjerribah from other parts of Queensland, and who had never been there before. The Islanders preferred to call the new Mission *Moongalba* rather than Myora, which meant "Mission".

In September 1896 the Matron at the Myora Mission was charged with the murder of a child, later the charge was reduced to manslaughter. The Matron had flogged the girl for swimming with the boys because swimming was segregated.

It is clear from an article published in the *Northern Daily Argus* 19 November 1896 that there was a public outcry following the court's ruling, and as a result of the case, Myora ceased to be an industrial and reformatory school. Dormitories closed, and people were sent to the Deebing Creek Settlement near Ipswich.

The *Aborigines Protection Act* came into being the following year in 1897 and was in effect until 1977. It was based on isolating Aborigines.

Myora came under control of the Chief Protectors. The Aboriginal Protector in Queensland, Alexander Meston visited Myora and noted that Aborigines were employed by local fishermen as well as at the Asylum.

Two years after it opened, the Island's first school, the Dunwich Provisional School for Aboriginal Children, was moved to the recently established Bribie Island Aboriginal Mission where it was known as the Bribie Island Provisional School. It opened for business there on 16 February 1891.

It moved again soon after, this time to Teerk Roo Ra (Peel Island) in November 1892 and the following year 1893 to Myora/Moongalba on Minjerribah.



Children at Moongalba/Myora Mission, 1896 JOL Image.

HP4147

MOUNT COTTON “A THUMBNAIL SKETCH”

Mount cotton is situated 28 kilometres south-east of Brisbane and 13 kilometres south of Cleveland. The area derives its name from a mountain there, named by Surveyor Dickson, about 1840, after Major Cotton, Commandant of Moreton Bay Settlement. It is claimed by some to be named after the dense growth of weed — wild cotton — which once infested the area.

Early crops in the district were cotton, corn and sweet potatoes but cotton was not a success due to the influence of the American market. Sugar cane was later grown and three mills Heinemann's (the biggest), Senden's and Holzapfel's were established. Kanaka labour was used in the cane fields. Kanakas were paid wages of about Sixteen Pounds a year, while white labour was paid from 10 to 15 shillings a week. One of the original Kanaka bells is still at the school. This was formerly used as a bus bell to call the children to travel on a bus driven by the nephew of our first pupil.

Aborigines were plentiful in this area in the early days and had a large camp and ceremonial ground at the lower end of Mount View Road.

Mount Cotton State School Centenary 1876 – 1976



Aboriginal Mission Station, Stradbroke Island, Qld - circa 1909 Trove; Creative commons; Public domain. Aussiemobs.

Aboriginal Mission Station.

A party of 154 persons, including all ages and both sexes, went down to Stradbroke Island by the Otter on Monday to celebrate the formal opening of the new Aboriginal Mission Station. Long-continued and ever-increasing dissatisfaction with the unhappily chosen site of the old station on Bribie Island, culminated in the selection of another and far more suitable locality on Stradbroke Island, about two and a-half miles north from Dunwich, in a little valley embosomed in a semicircle of hills, timbered by cypress pines, bloodwood, wattle, gums, honeysuckles, and casuarinas.

The reserve contains 60 acres, and the station is on an eminence commanding a splendid view of Moreton Bay, fronted by a terrace descending to a rush-covered marsh bordered by the man-grove fringe on the shores of the Bay. In December last the children were removed from Bribie to Peel Island, where they remained until February, and during that period the old teacher, Mr. Balliston, was unfortunately drowned accidentally on his return trip from Cleveland in a small boat. The children had grown up under his tuition, and his death was a distinct loss to the Mission.

The present superintendent is Mr. James Fergusson, whose wife holds the position of matron. They were appointed in February, and already command the entire confidence of the committee. The new teacher is Mr Dunnington, who began his duties on Easter Tuesday.

When the party landed from the Otter on Monday they started on the journey in irregular skirmishing order at a slow march— Care that genial Mirth derides, And Laughter holding both his sides - while the rear was brought up by two "baggage waggons," kindly supplied by Dr P Smith, superintendent of Dunwich. Festive youths and maidens, buoyant with animation, pranced cheerfully along in front, while solemn clergymen and grave matrons "moved slowly to the Dorian mood" of fragmentary hymns and occasional earnest remarks that it was a "horrid long walk." One gentleman, presumedly of Hibernian extract and solid corporeality, observed that "Doubtless he would be first at last though he was behind before!"

The procession gradually lengthened according to the degrees of endurance until the rear-guard appeared far off in the dim vista of the future, half-an-hour behind the pioneers. Such a mighty host passed not in silence through the affrighted woods, and the wallabies fled to the remotest recesses of the interior, for nothing like it had been seen or heard since dark creation's dawn. The christening ceremony was performed by two mission pupils, who smashed a black bottle of cold water, and hoisted a flag with the name "Myora" in white letters on a red ground.

Among the Anglo-Saxon, or Anglo-Australian, audience were six clergymen, five members of the Aborigines' Protection Association (Lang, Grenfell, Meston, Hobson, and Tyson, the secretary), and the whole of the Ladies' Committee. Among the aboriginal spectators were the two last women and the last man of Moreton Island, and the sole survivors of the tribe who once occupied Dunwich.

One old man and old woman of Moreton Island re-member back to the wreck of the Sovereign in 1847. They had beheld far other scenes on the site of that mission station, and out of those still keen eyes they looked with unutterable thoughts at that gathering of the fatal race, who brought death to the stately warriors who sang their weird songs and danced their weird war dances far back in the vanished years. The name "Myora" was taken from a list published some time ago in the Courier by Mr. Meston, who was strongly of opinion that the place should have been called by the old local name, "Moongulba." The word "Myora" comes from a far distant dialect, and means "our camp, our place," and is a very euphonious name, even if not a Stradbroke word. The hill at the rear was known to the old blacks as "Yoolooburrabee," and the suggested site at the creek, half-a-mile beyond, was "Capemba," the place for water— "Capem." There are now thirty-two children at the station, and among these are several half-castes. The buildings consist of five sawn-timber houses and a playshed, while around these at a short distance are the primitive camps and cottages of the old blacks, forlorn remnants of once powerful tribes.

The Government pays £250 per annum, and any required balance has to be raised by subscription. The committee are very grateful to Mr Tozer, who has been consistently friendly to the blacks, and is anxious to devise some more extensive scheme of philanthropy. On Monday night the schoolroom was crowded, and there was hardly standing room on the veranda. The chair was occupied by Mr. Lang, and a very pleasant evening was spent in addresses, music, and recitations.

Afterwards the young people amused themselves with various games round a bonfire in front of the school, and about 12 o'clock the ladies retired to a night's repose in the main building while the stern sex rolled themselves in rugs and blankets promiscuously in any available part of the other buildings.

If some of the ladies talked all night and some of the gentlemen walked about and made sundry observations not consistent with reputed piety, it must be attributed to the fact that a few local fleas had invited all the other fleas on the island to a grand banquet of 154 courses. One statistician started to calculate the presumed number present, but the supply of foolscap was exhausted before he got one-half his figures down, and he left off at quadrillions.

But the morning dawned wet and dismal, auguring a wet march to the steamer, and yet the ladies prepared to face the celestial deluge and the flooded track with a heroism worthy of the noblest days of Sparta. But the weather cleared, and the procession marched back in detached guerrilla parties, and embarked safely on board the steamer. In due time they landed in Brisbane with cheers for Captain Henderson and all his merry men, and departed on their several ways with a pleasant memory of an enjoyable and interesting excursion.

Queenslander (Brisbane, Qld: 1866 - 1939), Saturday 3 June 1893, page 1014

Meston visited Myora again in 1898 after Patrick Smith, the Superintendent of the Dunwich Benevolent Asylum, complained of behaviour at the Mission. Smith suggested all Aborigines and half castes who were a nuisance should be removed to Fraser Island. The official response was that this was alright "as long as the blacks are willing". At Myora, Meston described "a labyrinthic maze of cross-breeding of considerable interest to the ethnologist but highly undesirable as a racial element in the national population."

By this time South Sea Islander "Kanaka" labourers were working on farms all over the Redland district. Pioneer farmers in Talwalpin (Redland Bay), Jungalpin (Mount Cotton) and James Willard in Capalaba employed both South Sea Islander and Aboriginal labourers.

Memoirs by descendants of James Willard recount that “each night the South Sea Islanders would sing in their slab and shingle-roofed shed in a small paddock behind the house, and the large Aboriginal population who lived in the dense surrounding bushland were quite mesmerised by the nightly concerts, and the property was surrounded by their glowing campfires”.

It is possible that the Willard’s original slab hut near the creek (their home while they erected a more substantial building) had become the *Kanakas’* accommodation. Many lived in camps and villages with Aboriginal people.



South Sea Islanders’ hut with some of the Islander’s employed in the Redland Bay Sugar Plantation, 1891

HP4383

1900s

Myora residents Gurri Nuggan and Peter Graham were selling wildflowers to day trippers. Others sold baskets.

In 1901 the federal government passed the *Pacific Island Labourers Act*, which called for the deportation of most South Sea Islanders. Even though many stayed, farmers across the region were hit hard by the loss of cheap labour.

By 1901, Moreton Bay’s oyster fisheries were slowly being destroyed by an outbreak of mud worm. Oystering had been the biggest seafood industry in southern Queensland for years, employing hundreds of Aboriginal and non-Aboriginal people over decades. Originally, oystermen were more interested in the burning and crushing the shells for lime, but in the 1860s the value of the fish itself had been recognised and the live oyster trade took over.

At its peak, practically every inch of Moreton Bay was under lease. Many oystermen lived in rough camps on the Bay Islands and Stradbroke. Dwellings comprised simple shacks made of bark and slab, with two-room cottages built as incomes improved.

Aboriginal oyster-getters had been operating in Moreton Bay for thousands of years with no obvious detrimental effects but the introduction of the more concentrated practices of the Europeans resulted in serious damage to the fishery after about 50 years. The lime burners’ exploitation of live oyster beds and destruction of centuries old middens were particularly damaging.

Myora was re-proclaimed as *Reserve for the use of the Aboriginal Inhabitants of the State, Myora*, in 1905 replacing the older proclamation as *Reserve for a Mission station*. According to one source at the time the community didn't regard itself as solely Aboriginal, as it included South Sea Islander, Chinese and Phillipino descendants.

Sam Rollands, Miboo, Jack Lifou and Dunglebah, Kindarra and Jack Newfong all had orchards around this time.

The Original Inhabitants

In this age of rush, the preparation of these notes was no exception, and the hastily assembled sources have served more to whet the appetite of the compiler in respect to the aboriginal tribes of the Southern Bay mainland and Islands.

Tantalising references by the late Tom Welsby, especially in "Early Moreton Bay", make it clear that the Stradbroke Island tribes at least (known as "Noon nuckles", were a friendly and co-operative tribe. There were, however, occasional misunderstandings, amongst which was one of the first pitched battles fought between white and aboriginal. An individual on either side had misunderstood the other's intentions, with the result that both had died. One thing led to another, and some three miles north of Dunwich, the Dunwich garrison marched on the native encampment. Choice of ground lay with the aboriginals, who chose wisely. Musket balls were answered with spear, boomerang, and waddies, and the thing was fought out in regular inter-tribal manner. However, unlike two native tribes warring, the spears and boomerangs were not returned with interest as was the usual custom: and as the day wore on the natives were reduced to improvising spears and waddies. Around mid-afternoon, both sides were heartily sick of the whole thing. A couple had been wounded, no-one killed. The soldiers sang out that they were satisfied: both sides called it a day, and fraternised, the whites and natives all trudging off to Dunwich together, where biscuits and tobacco changed hands for fish and oysters.

Welsby also notes the lovely settlement of Moongalba (known to us as Myora, a word eschewed by the aboriginals, for it connoted "mission" to them) with its group of houses towards the end of the nineteenth century, neat homes, with well cared for gardens, and clean and well dressed people.

No reference, however, scanty, to the Stradbroke tribes would be complete without recalling the rescue work they performed when the steamer "Sovereign" was wrecked on the South Passage Bar, in 1847. Six of the aboriginal rescuers were honoured with a brass plate, inscribed with the detail of the rescue, an equivalent of our present awards for bravery.

Extract from Captain Cook Bi-Centenary booklet 1970.

1910s

In 1910 the oyster industry was at its peak and every available spot in Moreton Bay that would support an oyster was under lease. By this stage there were 849 oyster leases in Moreton Bay, covering 10,100 ha. Many oystermen still lived in rough camps on the Bay Islands, as they had been for the previous 40-50 years.

John Bleakley took over as Protector of Aborigines in 1914. He removed *quadroons* and *octoroons* from parents at Myora and put them in Industrial Mission Homes.

WWI saw at least 14 local Aboriginal men enlist, being at least half of the total number of Stradbroke islanders who went to war. The remainder were mostly employees at the Asylum, and a couple of oystermen. At that time a newspaper report stated that apart from the Aboriginal Mission Station, the Benevolent Asylum and 2 or 3 homes at Amity Point, the island was uninhabited. *The Defence Act 1903* specifically excluded Aboriginal people from enlisting, as they were not substantially of European origin and descent, and not Australian citizens.

However, some were able to enlist as they were partly of European descent and had pale skin. Others claimed to be of Maori descent, and were able to enlist because the Treaty of Waitangi in 1840 had granted Maori people full citizenship rights, including the right to enlist.

Concerns that Aboriginal culture was being lost at a rapid rate was published in an article titled: THE ABORIGINES: THEIR MANNERS AND CUSTOMS in *the Queenslander* 16/09/1916. W Clark describes many different aspects of traditional life, and how much more effective the age-old medicines and rituals were for treating various ailments and conditions. He describes hunting methods, tree-climbing, and using a spear as protection from sharks when swimming in the sea, and more. Clark starts by expressing his sadness that many of the traditional ways may be lost, and he writes about the extinction of some tribes, and the near-extinction of others, including the passing of the last person from the Stradbroke tribe, a woman in her 80s called Bornbobian, from Pulan Pulan. While Clark's motivation for writing the article was positive, it also unwittingly demonstrates underlying assumptions and prejudices that existed at the time.

In 1919 the first of Pulan Pulan's three schools was set up after local residents led by Thomas Welsby wrote to the Department of Public Instruction asking for a provisional or half-time school to be set up for the school-aged children of the fishermen living at Pulan Pulan (Amity Point). The children had been attending the Myora or Goompi (Dunwich) schools by boat but the increasing cost of petrol meant this was no longer possible. The school opened on 7 April 1919 with teacher Alan McDonald, formerly of the Wartburg State School.

The Prickly Pear Eradication Scheme provided employment for Sam Rollands, Percy Queary and Charlie Morton at Myora, clearing prickly pear off the reserve.

"In those days the natives of the Logan and Bay islands used to meet in large mobs at Victoria Point to obtain their corroboree pigments – pipeclay, indigo, berries, and a soft red rock from the neighbourhood". Referring to the early life of Daniel Colburn on Victoria Point; from ***The passing of the pioneers: the obituary of Daniel W Colbourn [sic]***, Brisbane Courier 15/6/1918

1920s

Due to staffing and accommodation difficulties, The Amity Point School ceased operating in about June 1920, a year after it opened. In 1921 building materials from the abandoned St Helena penal settlement were sent to the Myora Mission for housing. The Myora Mission School was fenced, and six trees were planted in the grounds.

In 1926 the Australian Workers' Union tried unsuccessfully to help its Aboriginal members regarding wage rises. The issue affected Myora and Goompi (Dunwich)'s *Aboriginal Gang* for the next few years.

By 1927 the seven language dialects of the Moreton Bay region were practically extinct. The only one remaining was Koopenbul. That year, the Myora Mission School was closed.

1930s

The Myora Mission School reopened 3 years later in 1930. The old dormitories were demolished, the roof was repaired and the building had been painted.

In 1938 Aboriginal activists Jack Patten and William Ferguson formed the *Aborigines Progressive Association* to demand award wages. 8 of the 28 Queensland members were from Myora.

1940s

The Myora Mission School closed again in January 1941. The pupils were transferred to the Dunwich State School.

The Moongalba/Myora Mission was closed in 1943. Most residents moved to One Mile where the Moongalba buildings were re-erected. The Moongalba families weren't allowed to live in Goompi (Dunwich).

In 1944 the *Aboriginal Gang* received the basic wage after years of dispute. The wage case was undertaken by the indigenous men in attempts by families to get off the rations system, and the unionisation of the indigenous workers. The workers' case was supported by members of the Communist Party, when the indigenous people made contact during the Party's "*Abo Call*" in the late 1940's, and by a trade union called "*Manpower*". It was eventually successful, and constitutes another milestone for the people of Quandamooka in regaining their social and economic independence.

At its meeting in May 1949, Cleveland Shire Council wrote to the Lands Department advocating 'leases for coloured residents' requesting that the areas be set aside for their use.

In 1949 Zinc Corp began sand mining on Stradbroke Island. The first shipment left the Island in 1950. The sand was shovelled by hand from Main Beach and trucked to Goompi (Dunwich). Mining partly solved the unemployment problems on the Island. Mining brought many economic benefits to the island community, including housing, roads and contributions to community projects. However, it also meant the destruction of many ancient middens, and the degradation of important environmental, cultural and archeological sites.

1950s

In 1951 the *Redlands News* printed a story about a state Lands Administration Committee proposal for a Myora Community Centre, in which it planned to move residents of One Mile to the new centre. The plan was opposed by residents and by council. Mr Campbell spoke on behalf of residents, ending by listing their years of residence at One Mile.

In 1959 the sacred Cypress pine near Kaboora (Blue Lake) burned down.

1960s

The Redlands Branch of the One People of Australia League (OPAL) was formed in June 1963. OPAL had been set up in 1961 "to assist governments with the assimilation of Aboriginal people". The Redlands Branch was called on to play a role in the management of land on which an Aboriginal community lived in Link Road, Victoria Point. In December the Scouting Association offered the community 1 acre of land on Erapah Creek but the offer came to nothing.

In 1964 Queensland Aborigines were given the right to vote in elections for the first time, then 2 years later in 1966 Indigenous Australians were included in the national census for the first time, and became Australian citizens in 1967, following a referendum.

The Leslie Harrison Dam was completed in 1968, providing a reservoir and water supply for mainland homes. In Oral History interviews early Kapallaba (Capalaba) residents Tom Blunt and his sister Iris Daley spoke about water holes near their childhood home at the southern end of Mount Cotton Road, between Howlett and Boundary Roads. These significant water holes were now submerged:

MARY: *[to Iris] Now, you did say to me that some of the old people living at Capalaba when you moved here had told you about how some of the Aboriginals used the waterholes.*

IRIS: *Well, we were told that the Aboriginals used to come right up from way up Ipswich and further on, Beaudesert and that, because those lagoons never went dry. They were very deep. We used to swim in them and you could be swimming along, and all of a sudden it would get icy cold, which would indicate how deep it was. We were told that Capalaba to the Aboriginals meant "Place of Many Waters."*

MARY: *And do you remember what sort of wildlife, fish----*

IRIS: Yes, there were fish, mullet and perch; there were platypus. It was running water. Running creeks would run into the big lagoons and continue down to Tingalpa Creek eventually.

MARY: And that property is now under water?

IRIS: Yes, I think most of it is. There might be a little bit of it on the hillside, further up towards the Mt Gravatt/Capalaba Road, but most of it is under water.

MARY: [to Tom] and what about the area where the dam is now, the rock pools and that that were there? Can you describe what that was like?

TOM: Well, our property ran down onto where the tidal limit at Tingalpa Creek was. That the boundary of our place and the tidal creek used to back up about 200 or 300 metres onto our property. It backed up across a road that is now Howlett Road that joined onto Prout Road, and that is where the old coaches used to come from Ormiston across to there, onto the old Ipswich Road. That's where it got the name. The coaches used to go to Ipswich through that way, and that was an old stony crossing. There were a couple of huge clumps of bamboo on either side of the crossing. That was - it's right on the water now. If you went through Howlett Road and you continued on, you would run into this crossing. Howlett Road would run into this crossing. It doesn't exist now, because it's completely under water. We used to go and swim there. There was a beautiful big waterhole that was tidal and salty, and it was down where another little Creek run in from Mt Petrie. We used to call it The Pocket, and that would be about a quarter of a mile up from the dam wall. Everybody from Capalaba used to go and swim in that what we called The Pocket. It was beautiful and deep. Otherwise, that was all timbered. Where the dam was, it was mostly timbered. It took over some dairy country and even some of our land was cleared. It took that over.

MARY: Your sister Iris Daly spoke of an area on the creek that had big sandstone cliffs. Whereabouts would that have been?

TOM: That was on our property. It was actually a tributary to Tingalpa Creek. It would have been part of Stockyard Creek, and it was like a big elbow, the shape of it, and on one side of it was huge cliffs, you know, 50 or 60 feet (15-18m) high, vertical. On the other side it just tapered up to a normal slope, and we had a boat on that. There were a lot of fish, and there were actually caves in under the water in that. There were big rocks used to come up in dry time, but it never went dry. It was just completely fed, and it was a huge hole, but that again is totally submerged now.

Early maps show a track leading from Doobawah (Raby Bay) out to the foot of the Toowoomba Range, and this track was later to become the main route for Europeans between Boompkimbie (Cleveland Point) and Limestone (Ipswich).

The waterhole shown on the 1842 Surveyor Dixon map, near Tingalpa Creek (named Tanim Creek on the map) and along the track, is possibly this same place, as this inset from the map shows.

The waterholes are in the bottom left-hand corner.



Dugong became protected in 1969, and could only be hunted by Aborigines.

1970s

In February 1971 Council resolved to call on the Minister for Conservation, Marine and Aboriginal Affairs to protect midden heaps on Minjerribah. On 23 January 1976, the people of Minjerribah declared the establishment of the Royal Republic of Minjerribah (North Stradbroke Island).

In 1978 Stradbroke Island Management Organisation Inc (SIMO) was formed at a public meeting at Pt Lookout to fight the proposal to construct a bridge to Minjerribah.

1980s

Friends of Myora Aboriginal Cemetery was formed in 1982 to revitalise interest in the Mission cemetery, then in 1986 Myora Aboriginal Cemetery was entered on the Australian National Heritage listing.



Poet Kath Walker (Oodgeroo Noonuccal) led a protest over a mining lease threatening two large middens near the Blue Lake national park in 1983.

HP3730

The Yulu-Burri-Ba health service began operations in 1984, with a Doctor and Nurse making weekly visits to Goompi (Dunwich) on Minjerribah.

In July 1988 a North Stradbroke Islander claimed land rights over the Island for the Nunukuls.

1990s

In 1990 Aboriginal poet and Minjerribah resident, Kath Walker, (Oodgeroo of the Nunukul tribe) published a new volume of poetry entitled *Kath Walker in China*. It was the first collection of Aboriginal poetry to be published in Chinese and English.

Quandamooka/Quandamuka Land Council was formed because of mines proposal to build a conveyor belt at Myora.

Oodgeroo Noonuccal died in 1993, and was remembered as a tireless fighter for land and civil rights for Aboriginal people.

The 'One Mile Minjerriba Strategic Plan' was officially presented before a gathering of Government representatives, Redland Community College officials, North Stradbroke Island Aboriginal and Islander Housing Co-operative directors and the public.

The plan was formulated from the ideas of Aboriginal poet Oodgeroo Noonuccal, and involved the development of a multi-function community complex on East Coast Road, north of Goompi (Dunwich).

The declaration of 13,000 hectares of land on Minjerribah as national park was delayed in 1993 pending negotiations on the land claim. The Minjerribah Moorgumpin Elders in Council (MMEIC) Aboriginal Corporation was formed and has played a key role in the preservation and maintenance of Aboriginal cultural heritage, offering cultural and educational services to local and international visitors from around the globe.

In 1995 the National Native Title Tribunal began assessing a claim lodged by local Aboriginal people in 1994 for native title over Minjerribah and the surrounding seas. This claim was not successful.

In 1997 the bravery of a group of Mulgumpin and Minjerribah Aborigines was recognised in a ceremony to mark the 150-year anniversary of the sinking of the steamer *Sovereign* on 11 March 1847.



Following the unsuccessful claim, a native title process agreement between the Quandamooka Land Council and Redland Shire Council was signed on 4 July 1997. This formally enabled a co-operative approach to gaining recognition of native title.

Handmade bound copies of the Native Title Process Agreement between Redland City Council and the Quandamooka People 14/07/1997 on Minjerribah/Stradbroke Island

HP0159

2000s

In 2009 the Redlands Social Infrastructure Strategy included the Quandamooka Aboriginal Community Plan implementation of priority actions in the Quandamooka Aboriginal Community Plan through partnerships with the Quandamooka Community Forum, elected representatives, community and business organisations and residents of Minjerribah.

2010s

On 4 July 2011 more than 20 years after the first claim, the Quandamooka People received notification of the recognition of their claim for native title, from the National Native Title Tribunal:

"04/07/2011

The Quandamooka People have today been recognised as native title holders of 54,408 hectares of land and waters on and surrounding North Stradbroke Island, including areas of national parks, reserves, unallocated State land and other leases.

At a Federal Court hearing on North Stradbroke Island, Justice John Dowsett made two consent determinations recognising the Quandamooka People's native title rights and interests to that area.

These consent determinations finalise the two Quandamooka claims lodged in 1995 and 1999. The Quandamooka People hold exclusive native title rights in relation to about 2,264 hectares of land. The Federal Court also recognised the Quandamooka People’s nonexclusive native title rights over about 22,639 hectares of onshore areas, and over about 29,505 hectares of offshore areas. The non-exclusive rights recognised include the right to live and be present on the area, conduct ceremonies, to maintain places of importance and areas of significance to the native title holders, and to take, use, share and exchange traditional natural resources and seawater for any non-commercial purpose.

National Native Title Tribunal Deputy President John Sosso, the Member who assisted the parties to reach agreement, has congratulated all of the negotiation parties on the outcome.

“This is a very significant event as these are the first consent determinations in Queensland south of the Tropic of Capricorn. The resolution of these applications results in the formal recognition of the Quandamooka People’s ancient ties to this land and waters.”

“The successful mediation of these claims involved the participation of numerous persons representing the Quandamooka People, the State of Queensland, the Commonwealth of Australia, Brisbane City Council, Redland City Council, mining interests, fishing interests, infrastructure providers, oyster growers and other persons.”

“The mediation process over the past 18 months was extremely intensive with more than 60 mediation conferences convened under the Native Title Act. In addition the parties met separately on specific issues.”

“When the parties are willing to work co-operatively, native title outcomes can be achieved by agreement. The agreement-making process establishes positive relationships for co-operative co-existence between native title holders and other interest holders in land and waters. This is the best approach to settling native title.”

Note: There have been 56 determinations of native title in Queensland to date; 51 of these were resolved by consent. There have been 263 Indigenous Land Use Agreements registered in Queensland.”

Uncle Bob Anderson and Applicant Ian Delaney sign the **Agreement In Principle** for a State ILUA, watched by (L-R) Quandamooka Family representatives Steering Committee members Eddie Ruska, Gavin Costelloe, Christine Moyle, John Tapp Jnr, Cameron Costello, Sandra Delaney and Bain Stewart.

Image from Quandamooka People’s native title determinations, North Stradbroke Island, 4 July 2011



Following the Native Title Recognition, in November 2012, Redland City Council relinquished management of the Minjerribah camping grounds to Straddie Camping, who work within a State Government framework. At that time many of the camps were struggling financially and included many long-term ‘permanent’ vans.



Straddie Camping – now Minjerribah Camping - proactively re-invented the camps, and now successfully offers options such as park camping, beach camping, glamping and cabins, together with opportunities to learn about the local culture and participate in a range of activities.

There is still no camping on mainland Redland City.

Google image

Yulu-Burri-Ba health services rapidly expanded, delivering a comprehensive co-ordinated community health service on the island and the bay side suburbs of Capalaba from 2011 and Wynnum from 2016, with Capalaba expanding to provide the dedicated antenatal care *Mums and Bubs* service to the women and children in our community. The Yulu-Burri-Ba Clinic on Stradbroke was extended and refurbished in 2013. In 2017 they had over 5,000 clients.

In March 2014 a claim by the Quandamooka Yoolooburrabee Aboriginal Corporation (QYAC) for native title over Mulgumpin (Moreton Island) was accepted for registration by the National Native Title Tribunal. There was no sea country included in this claim.

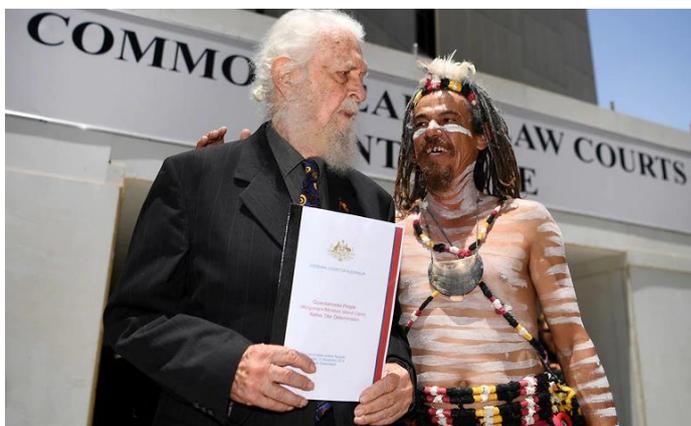
In April 2017, the State agreed to progress towards a consent determination of native title. Since that time the QSNTS (on behalf of the Applicants), QYAC, the State and the other respondents have been negotiating to reach an agreement. QYAC and the Applicant have put forward negotiation proposals that are consistent with the QYAC members 2012 Strategic Plan and mirror outcomes already achieved on Minjerribah such as joint management of Country.

A month later on 12 May 2017 a Claim was registered by the National Native Title Tribunal for the Quandamooka Coast with QSNTS as the legal representatives.

The Quandamooka Coast claim area includes Mud Island, St Helena Island, Green Island, Coochiemudlo Island, Macleay Island, Lamb Island and Karragarra Island and extends over the mainland to Redland Bay, Victoria Point, Toondah Harbour, Cleveland, Capalaba and Wellington Point.

QSNTS have already interviewed a number of Quandamooka People and recorded their evidence for use in further connection reports.

By the end of 2019, mining on Minjerribah had ceased, and the related infrastructure was being dismantled. The Minjerribah Economic Transition Strategy was created to help the island transition to tourism as its major employer.



Mulgumpin (Moreton Island) Native Title applicant and Quandamooka Ngugi Elder Uncle Bob Anderson (left) is congratulated by traditional dancer Joshua Walker. Source: AAP

Cheers of elation rang out in the Federal Court at Brisbane when the Quandamooka people were formally recognised as traditional owners of the island following a legal process first launched more than two decades ago.

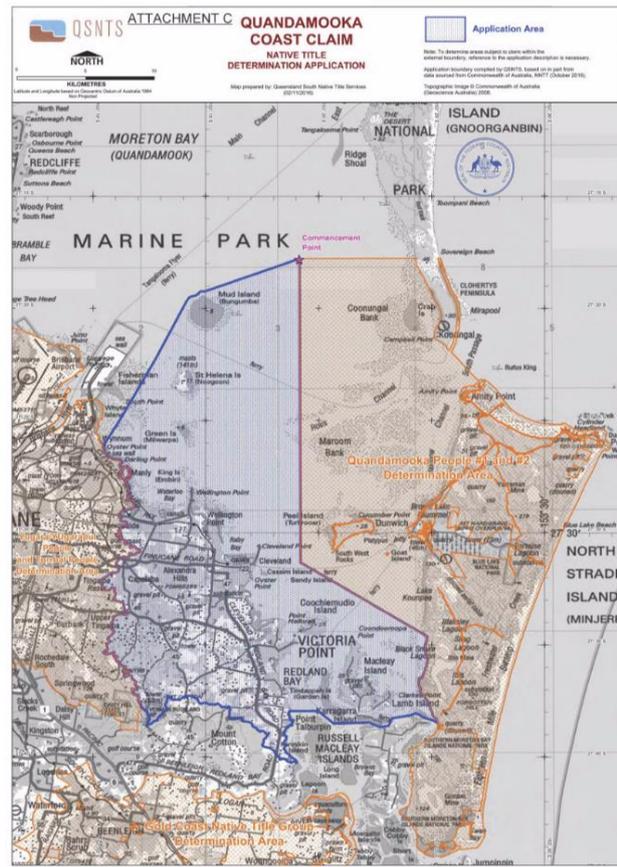
In handing down a consent determination negotiated between the native title holders and all levels of government, Justice Darryl Cameron Rangiah said it was a formal recognition of what traditional owners have always known.

He said it was a day of celebration for the Quandamooka people but the suffering they experienced through colonisation should also be remembered.

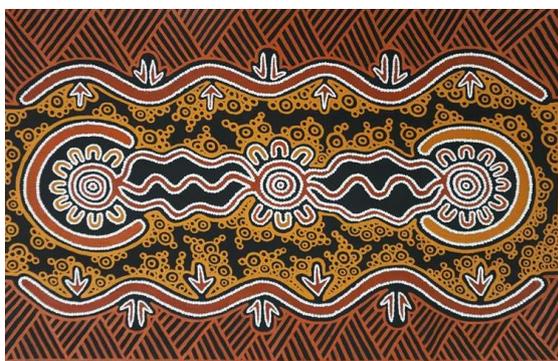
The orders grant native title over 98 per cent of the sand island Mulgumpin, but have no impact on freehold land or the Tangalooma resort leasehold.

SBS Reported in November 2019: Quandamooka people welcomed a Federal Court decision recognising their native title rights over Mulgumpin (Moreton Island) in Queensland. Traditional owners say their formal recognition as native title holders over Mulgumpin off southeast Queensland means they can now use traditional fire management practices on the island hit by bushfires just last week.

From QYAC website



Redland City Council adopted an internal Reconciliation Action Plan in 2019 named *Kanara Malara – One People*. Quandamooka artist Josh Walker created an artwork depicting the aims of plan:



The red triangle line work on the outside of the canvas represents the red earth, while the yellow circle patterns represent the sand and waters. The serpents in the middle of the emu and kangaroo tracks represent wisdom.

The emu and kangaroo tracks represent the Australian Coat of Arms that Indigenous and non-Indigenous brothers-in-arms fought under, not forgetting the women who served also in the defence of our nation.

The emu and kangaroo also represent the Indigenous marriage system, Emu People marry Kangaroo People and create a sacred relationship and are forbidden to fight or swear at one another and can't say no to one another, keeping in mind that this relationship is reciprocal.

The concentric circles on either side of the canvas that are surrounded by the 'U' shapes represent the Indigenous and non-Indigenous people sitting in their camps discussing reconciliation, and sending three delegates from each side to sit in the middle and talk about reconciliation and how they can move forward together in harmony like the Emu and Kangaroo families that marry into one another.

The red 'U' shapes represent the Indigenous people of Australia. The yellow 'U' shapes represent the non-Indigenous people of Australia. The large semi-circle shapes on either side of the canvas, one yellow, the other red, represent the people having empathy for the other side while discussing reconciliation and moving forward for a better future for all.

2020

QYAC is the Cultural Heritage body for the Quandamooka Estate, and it has many functions:

- The Quandamooka Land and Sea Management Agency (QALSMA) is the unit within QYAC responsible for the planning, management and protection of the Quandamooka Estate.
- QYAC's Cultural Heritage services team has an intimate knowledge of the environment, traditions, rituals, areas of significance and artefacts of the region and offer valuable consultation and facilitation services to ensure cultural heritage obligations are achieved.
- Quandamooka Business Services tenders for a range of projects utilising QYAC staff expertise complemented by a register of consultants as sub-contractors. QBS is proud to generate business and secure projects on Country.
- Working with the Queensland Government to support the economic transition of Minjerrabah towards sustainable economies for current and future generations of Quandamooka People.
- Project under the Minjerrabah Economic Transition Strategy: **Yalingbila Bibula** "Whale on the hill" at Mooloomba (Point Lookout).
- Quandamooka festival - The First Nations' people of the region, the Quandamooka peoples, live and work in the region with cultural traditions stemming from tens of thousands of years of continuous occupation. The Quandamooka Festival is a unique opportunity to learn more about the sands, seas, lakes, creeks, catchments and creatures found across the Redlands / Moreton Bay islands from Quandamooka peoples perspective as well as participate in a whole range of activities and events including whale watching cultural tours, Kunjiels (corroborees), Indigenous sports, eco boat tours, art, weaving, bush tucker dining experiences, speaker's forums and symposiums and collaborations with First Nations peoples from around the world.
- Supports and works co-operatively with Straddie Camping – now Minjerrabah Camping - and the Naree Budjong Djara National Park.

Information sourced from QYAC website

At the beginning of 2020, the future was looking extremely positive, until early in the year a Coronavirus *Covid19* pandemic forced the closure of international and state borders, and travel to Minjerrabah was closed to all but permanent residents and essential workers. This was an unexpected and major blow for the transition strategy.

Sources:

- Mary Howells: *Places of the Redlands*
- Tracy Ryan: *Redlands master timeline 1770 – 2010*
- Dr Ray Kerkhove *The great Bunya gathering: early accounts, 2012*
- Dr Ray Kerkhove *Reconstructing the battle of 'Narawai*
- Cleveland Shire Council: Minutes and Rates records
- Tingalpa Shire Council: Minutes and Rates records
- Redland Shire Council: Minutes and Rates records
- Rural Press: Redland Times and Bayside Bulletin
- Redland Libraries: Local History Collections including Oral Histories and Images
- Queensland State Library
- Queensland State Archives
- National Library of Australia: Trove
- National Archives of Australia
- Queensland Births, Deaths & Marriages
- Historical Title Deeds
- Post Office directories
- Ancestry Library edition
- Redland City Council Cemeteries Register
- Queensland Heritage Register
- Queensland Government historical maps and aerial imagery
- Other sources as noted in document

The document has been prepared for general reading rather than as an academic document. For that reason, referencing has not been included in it.

However, all research has been thoroughly and diligently undertaken to academic standards by using primary sources as much as possible; existing academic papers, theses, and books; and by cross-checking information across more than one source. Personal recollections from memoirs or Oral Histories have all been cross-checked against historical records unless otherwise stated.

Detailed references are available on request.

Names and places, and language:

Names, places and language have been included as recorded in their original context. While every effort has been made to avoid offensive material, historical records reflect the norm that existed at that time, and it is important that they are reproduced truthfully.

Aboriginal Place names are acknowledged:

Cullen Cullen	- Wellington Point, Birkdale & Thorneside
Erobin	- King Island
Nandeebie or Indillie	- Cleveland, Thornlands, Ormiston, Alexandra Hills
Doobawah	- Raby Bay
Quandamooka	- Moreton Bay
Kapallaba	- Capalaba
Joonggabbin	- Sheldon
Jungalpin or Tungipin	- Mount Cotton
Talwalpin	- Redland Bay
Warrer Warrer	- Victoria Point
Eprapa	- Pinklands
Minjerribah	- Stradbroke Island
Canaipa	- Russell Island
Jencoomercha	- Macleay Island
Goochie mudlo	- Coochiemudlo Island
Ngudooroo	- Lamb Island
Tindappah	- Garden Island
Teerk Roo Ra	- Peel Island
Noogoon	- St Helena Island
Milwarpin	- Green Island
Mubanbila	- Bird Island
Guwawanewa	- Goat Island
Perulpa	- Perulpa Island
Karragarra	- Karragarra Island
Mulgumpin	- Moreton Island
Pulan	- Amity Point
Mooloombah	- Point Lookout
Goompi	- Dunwich
Karboora	- Blue Lake
Bummiera	- Brown Lake

To find more information about some of the stories included in this timeline, search in the library catalogue via the [Local History](#) link or by clicking on the **Libraries** or **Discover Redlands Coast** link on the Redland City Council website <https://www.redland.qld.gov.au> and following the links to Local History.

Snippets

VISIT FROM QUANDAMOOKA YOOLOOBURRABEE ABORIGINAL CORPORATION 29 October 2013

Visitors: Gavin and Michael Costelloe (QYAC), and Joel Bolzenius (SEQ Catchments)

Islanders: Jacqui Cresswell, Narelle Renn, Chris Leonard, Vivienne Roberts-Thomson, David Paxton, Brian Aitken, David Kemp, Bob Corpe, Margrit Lack, Annie Jamieson

Introduction

The Coochiemudlo Island Historical Society has for some years sought to increase its knowledge of the traditional history of the Island. There is an excellent summary in *Chronicles of Coochiemudlo* and in a presentation at the Redland Museum, but there has not been much personal contact with the Traditional Owners, nor an exchange of stories.

More than 2 years ago, David Paxton visited Auntie Margaret Iselin at the QYAC office and the Aboriginal museum at Dunwich. The Society also made contact with Elizabeth Gondwe and Mahala Burns through Redland City Council, but traditional stories are held by Elders of the Quandamooka people. Fortunately SEQ Catchments through Joel Bolzenius has cooperated with Coastcare and the Society, and facilitated this visit by QYAC representatives Michael Costelloe (Cultural Heritage Coordinator QYAC) and Gavin Costelloe (Elder). The visit took place on 29 October 2013, beginning in Pioneer Park and continuing to the Scarred Trees and Norfolk Beach. Funding by SEQ Catchments allowed the visit to be made.

Discussions

Gavin Costelloe welcomed Islanders and stressed that the Cultural Heritage Act is powerful legislation that does not only refer to Aboriginal culture. He handed out copies of the Act. He said that the material heritage of Coochiemudlo Island includes fish traps to the north and south-east, grind stones and other stone tools (many of which can be found along Norfolk Beach and down to its south eastern end). There are also said to be footprints preserved in the soft rock of this beach. There are caves and significant trees such as the Scarred Trees. There are several shell middens¹, some of which were exposed in the bad weather early this year. Burial sites are not known to occur on the Island but could exist.

Tamara Whyte says that the middens were built strategically to help prevent erosion. If new Aboriginal cultural sites are discovered, these should be reported to QYAC, the registered cultural heritage body for the area. QYAC will investigate any reports. Investigators may be archaeologists or anthropologists, or Elders may be consulted.

Gavin said that the Quandamooka pronunciation of Coochiemudlo is more like *kooshi moola* than *kutchimudlo*, and means red stone. *Moola* is also the word for money, and stones were used as a form of exchange.

Gavin demonstrated a range of stone tools that he had carried over for the meeting. The group then walked to the Scarred Trees and Norfolk Beach. A scar in the large gum tree opposite Red Rock Café was caused naturally, but Gavin explained that in some cases after-birth or cadavers could be placed within.

Gavin and Michael stressed that the Scarred Trees and other significant trees give them a profound sense of place and connection with past tribal activities. A question was put to Michael concerning the recent removal of a large gum tree when Merindah Street was upgraded. He replied that Redland City Council wished to remove the tree because:

1. The preference of RCC was to realign the road during the drainage and resurface project;
2. The RCC raised concerns for residents' safety due to the close proximity of the tree to a resident's property, the structure of the tree, namely weight distribution, and the lean of the tree;
3. The risk assessment conducted indicated the likelihood that branches could have caused significant damage to people or property in a severe weather event;
4. The tree, even though it was large, was a relatively young tree compared to some of the Island's cypress pines.

Quandamooka decided that the gum tree was not of cultural significance.

All work in Merindah Street that involved ground disturbance including the removal of the gum tree and root system was carried out in consultation with QYAC and under the supervision of a QYAC Cultural Heritage Monitor as per Quandamooka's Duty of Care obligations under the Cultural Heritage Act.

The QYAC Cultural Heritage Management Unit would not support the removal of trees that are of cultural significance such as the scar trees or the cypress pines which are known to be in close proximity to sitting down places, feast or midden sites or camps.

Regarding the large old cypress at the back of the vacant block in Merindah Street, Michael's comment was that QYAC would not like to see that particular tree removed and would prefer that this tree be protected.

In the case of a tree or stand of trees that is of cultural significance and deemed to pose a threat, QYAC preference would be to investigate an engineering or education/administrative solution to reduce or isolate the risks.

If a scar tree were to fall due to a weather event or other reason, QYAC would most likely seek to, or recommend that, a preservation process be undertaken where the specific section of the tree would be removed, treated, preserved, stored and displayed in a QYAC Cultural Centre or Quandamooka approved museum.

In general the Quandamooka Country extends from North Stradbroke Island to Moreton Island across to the mouth of the Brisbane River up to Norman Creek, down to Mount Cotton, the Logan River across to South Stradbroke Island & all of the Bay Islands within these boundaries.

Coochiemudlo provided rich marine resources such as dugongs, fish, dolphins, shell fish, whales, and dredged oysters. The Quandamooka cooperated with dolphins to catch fish and were able to read signs: for example, big mobs of Rainbow Lorikeets indicated that good catches of mullet could be anticipated.

Missions had played a part in the modern development of the Quandamooka people, often with positive results, and Trade Unions had helped to protect the people from exploitation. The Quandamooka therefore had not fragmented in the way many other traditional groups had. The group then toured the southern end of Norfolk Beach and Gavin and Michael pointed out the many worked stone tools that could be found. They stressed the need to replace the artefacts after viewing them.

Conclusion

Islanders expressed their appreciation to Gavin and Michael, and to Joel, for the visit which they considered most informative. Coochiemudlo Coastcare has replanted eroded beach dunes and organised funding, and the Historical Society is working to broaden its objectives to include heritage, so the visit was valuable in several ways. Most important of these is the establishment of linkages with the Quandamooka Yoolooburrabee Aboriginal Corporation. *David Paxton*

Aboriginal dwelling and campsites on Redlands Mainland:

Cleveland:

The area around the Grand View Hotel is known to have been an Aboriginal campsite, and grassy areas to the north (first showground) and south (cricket ground/GJ Walter Park) were designated as reserves. In the late 1800s the annual government blanket distribution was done there. Aboriginal people also used to camp there during the mullet run, and to fish generally, using tow-rows (*Leona Guide and Cookery Book, p.13.* and *Cleveland as I knew it; a first-hand account 1882 – 1895* by John Andrews Ross,)

The site of the council offices on the corner of Bloomfield and Middle Streets was a great meeting place, with hundreds of Aboriginal people gathering from miles around to talk, trade goods, and to dance and sing. Council offices have been on the site since 1886. *Oral histories and local booklets*

Capalaba:

The area between Pittwin Road and the Tingalpa Creek was known to be an area where a lot of aboriginal people met and swam. Narelle Renn found many artefacts there as a child. *Oral histories*

Excerpt: Aboriginal people used the waterholes - they used to come right up from way up Ipswich and further on, Beaudesert and that, because those lagoons never went dry. They were very deep. We used to swim in them and you could be swimming along, and all of a sudden it would get icy cold, which would indicate how deep it was. We were told that Capalaba to the Aboriginals meant "Place of Many Waters. There were fish, mullet and perch; there were platypus. It was running water. Running creeks would run into the big lagoons and continue down to Tingalpa Creek eventually. It is now mostly under water; there might be a little bit of it on the hillside, further up towards the Mt Gravatt/Capalaba Road, but most of it is under water.

Iris Daley Oral History Transcript

School Road, Capalaba

The area of bush now occupied by the senior campus of the Capalaba College was also known to have had a midden and a large circular area (Bora Ring?). This was seen by Gay McLean (nee Neller), who used to play there as a child.

Neller Oral History Transcript

Willard's Farm, Capalaba/Birkdale

The bush around the farm, along Tingalpa Creek was heavily used by Aboriginal people, some of whom worked for Willard on his farm, alongside South Sea Islanders. The campsite fires could be seen glowing along the creek-bank at night.

Oral Histories

Victoria Point

"In those days the natives of the Logan and Bay islands used to meet in large mobs at Victoria Point to obtain their corroboree pigments – pipeclay, indigo, berries, and a soft red rock from the neighbourhood". *From The passing of the pioneers: the obituary of Daniel W Colbourn*, Brisbane Courier 15/6/1918

Parks and Reserves

In his paper *Aboriginal camps as urban foundations? Evidence from Southern Queensland* Dr Ray Kerkove contends that many of our parks and reserves are sites that were once Aboriginal camps or villages: "Aside from historical and economic influences, did Aboriginal base camps influence the siting, components and design of Australian towns and suburbs? In south-east Queensland, the former campsites I was taken to by Aboriginal families were mostly located in current public reserves or parks, well within central business districts. This raises the question: which came first, park or camp?"

There is, perhaps, no more interesting sight to an European than to see the natives engaged in fishing. Those natives inhabiting the sea-coast country before the white man "put in an appearance," did not fish as their successors do, with modern hook and line, they used the spear and towrow, &c., and it is questionable whether they did not succeed in making as good hauls in their rude way, when the fish were undisturbed by the net, and plentiful, as they do now with the more approved and elaborate tackle and sophisticated fish to deal with. It is something altogether wonderful the way in which the aborigines seem to understand the movements of fish. An European would look upon the waters of the bay, or ocean, and see nothing but a wide expanse of water; an aborigine looks, and he sees shoals of fish, how, why, or wherefore, you cannot tell, but there it is. He is never mistaken. It is no fancy. To him the surface of the bay or ocean is like the page of a book to an educated man. He reads as he runs; each wavelet forming a character in his alphabet. Should a shoal of mullet come into the bay, and, without jumping up, he looks and he knows they are there, and can form a rough idea of the numbers of the shoal, in the same way that Napoleon Bonaparte could estimate the numbers of a marching army.

After a "fresh" the "towrows" come into general requisition, more especially among the coastal tribes of the aborigines; and in some of the rivers and creeks they make large hauls. It is really an interesting sight to see them strip off and quietly stalk into the water, nets in hand, and held clear from the body on either side, and, looking for all the world like "black ghosts," moving without apparent volition or disturbance of a muscle, and calling up in the mind some of Dante's weird pictures:—

“ Then with eyes downward cast, and fill'd with shame,
Fearing my words offensive to his ear ;
Till we had reach'd the river, I from speech
Abstained. And lo ! towards us in a bark
Comes an old man, hoary white with eld,
Crying, ‘ Woe to you wicked spirits ! hope not
Ever to see the sky again. I come
To take you to the other shore across,
Into eternal darkness, there to dwell.’ ”

To be successful in towrow fishing, the water has to be “ thick ” with discolouration. The fisherman stands perfectly still with his face to the point the waters flow from, and the towrows (a hand net with a hoop at the top) extended in either hand to right or left of his body, so held as to catch any fish that may be swept by the tide or flood, along the part of the stream occupied by the fisherman. If a fish is caught in one of the towrows he is taken out, bitten on the back of the head by the fisherman, and then thrown on to the bank, or put into a dillybag, hung across the shoulder. The dexterity exhibited in this species of fishing is wonderful, they catch hundreds of fish in this way.

The most marvellous instance, however, that the writer has ever heard of, in connection with the power exercised by the aborigines over fish, is in the case of the stinging-ray. The power seems to be possessed by the old men, principally. The operator will stand upon the bank of a creek, river, or the shores of the bay, where stinging-rays “ lookout,” and he shouts in a peculiar way, but at the top of his voice, when you will see every ray within hearing of the sound, dart up and make a sign of his presence. It matters not if the ray is below the mud hiding, up he jumps at the call. You will see hundreds jump together.

The main resource of the aborigines in the days be-

fore the white man appeared, however, in obtaining their fish supply, was the spear. With this implement they killed large quantities of all sorts of fish, including eels; but the latter were often obtained by damming and diverting a stream; more especially was this idea acted upon in time of flood, in the creeks, &c., where eels and other fish abounded. Besides these, they have other modes of fishing, and in their way they are all attended with success: and it may be assumed the secret of the success is largely due to the fact, that they understand how, when, and where to "go-a-fishing," and spare no labour to succeed.

If it were only possible for an old, experienced, and clever aboriginal, to give to the world his knowledge of the habits of fish, birds, and animals; their modes of life in all the wonderful details that Edward, the shoemaker naturalist, could have done; the chances are that our great scientists would want to make him a member of all sorts of societies, and learned bodies. There is no possible doubt, that if a Buckland, Darwin, Huxley, Tindall, or a Wallace, were chosen from among the array of the great scientists, and dropped from a balloon or a cloud into the wilds of Australia, and told to find his own living, that his theoretical knowledge would be of little use, in comparison to the hard practical experience of the aborigine.

From *The Fisherman: a guide to the inexperienced: how and when to catch fish*
by John Cameron of 'Doobawah' Ormiston, 1888